

THE
PASSION
OF CHRIST,
and the benefites
thereby.

BY
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I JOHN I. 7.
*The bloud of Iesus Christ, the Son
of God, purgeth vs from all sin.*

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THE PASSION of Christ, and the benefites thereby.

HEB. 9. 28.

*Christ was once offered to take away the sins
of many: and unto them that looke for
him, shall he appeare the second time, with-
out sinne, unto salvation.*



His Scripture found in the ninth to the *Hebrewes*, written by S. *Paul* (as som thinke) but sprung from the holy Ghost, as the Catholike church beleeueth, plain in words, certain in sense, short in reading, containeth two necessary, notable & large points. The first is, the offering of Christ, and whetefore hee was

offered, in these wordes: Christ was once offered, to take away the sinnes of many. The other, the comming of Christ: vnto whom, and wherefore hee shall come, in the second Branch, Unto them that looke for him, shall hee appeare the second time, without sinne vnto saluation. The first is for mee, being the doctrine of Christ crucified, which onely is to bee preached: for the time also, being the Passion weeke, wherein especially is to be meditated, and for this most Noble and Honourable Audience, being Christians, which seeke saluation by Christ crucified, and no where else: and therefore contenting my selfe with the first part at this present, by Gods grace and your Honourable permission, I am to handle the Passion of Christ, briefly, to auoyde tediousnesse: plainly, to edifie all: truly, out of the Scriptures: and, I hope comfortably, both to you, and my selfe; in this order. First, I will touch the things which went before his Crosse, not all, but some: Secondly, what he suffered on the crosse, and what chanced about the time of his Passion. Thirdly, what good we haue
by

by Christ's Passion, and how wee shoulde
meditate thereon. That the Treatise may
bee to the glory of God, I beseech
you, let vs ioyne in hearty prayer vnto
God.

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O Almighty, &c.

THe bloudy and bitter Passion of
our Lord and Sauior Jesus Christ,
God and man, in the six & twen-
tith, and seuen & twentith Chapters of S.
Mathew, is largely and comfortably dis-
coursed. How he was betrayed by *Iudas*
with a kisse, accused of the Iewes, con-
demned vnder *Pontius Pilate*, and cru-
cified betweene two Malefactors; his Soule
being troubled, his Heart grieued;
and his body tormented with the nay-
ling of his blessed Hands and Feet, with
the piercing of his gracious Side, with
the shedding of his most glorious and
precious bloud. So the Sonne of GOD,
the Lord of Glory, the Prince of Peace,
was intreated of miserable Miscreants.
So hee, which knew no sinne, was made
a sacrifice for our sinne. Now if the Vaille

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of the Temple did rend asunder from
the toppe to the bottome; if the Graues
did open, & the bodies of Saints (which
slept) arose; if the Earth did tremble, and
the stones claue asunder when this was
done: how can it be, but that we should
bee moued, when this is preached? Our
Hearts may tremble to thinke of it, so
may our Tongues to speake of it, yet
wee may reioyce in Christ crucified, that
by the vertue of his Passion our ransome
is payed, our wounds healed, satisfaction
for our sinne made, Death conquered,
Sathan subdued, Hell ouercome, Sinne
killed, God pacified, and wee to him re-
conciled.

And now to begin with those things
which went before his Crosse: may we
not thinke his suffering was exceeding
great, when he sweat bloud? and that did
Christ in mount Oliues, being in an ago-
ny, kneeling downe deuoutely, and
praying most earnestly. It is an vsuall
thing for a man in anguish to sweat; but
to sweate bloud, and to sweate it in such
abundance, that euen droppes like bloud
should trickle from his Body vpon the
Ground,

Ground, this is not an vnual thing: this was a strange thing: this was proper to Christ; this declared grieve vnspeakable, paine intolerable. And did Christ shed drops of bloud for our finnes, and can not wee shed one teare for the same? O that my Head were a well of water, and my Eyes a Fountaine of teares, that I might bewayle the vnthankfulnes of the World!

The matter which hee had in hand, was waigthy; the worke, which hee had to accomplish, was great; the conflict, strong; the enemies, mighty; their assaults, many. The Worke was mans redemption; the Conflict, was with Sinne, with Death, with Sathan, with Hell, with the Law, and with the Wrath of G O D. And would not those enemies, so many in number, so mighty in power, so terrible to behold, make a man to feare, to tremble, and to sweate? If Christ had beene meere man, he could not haue encountered with them: but being God and man, did encounter with them all, ouercame them all, led them captiue all, and hath triumphed ouer them all, though

it cost him droppes of bloud, with strong
crying and teares. What say I droppes of
bloud? it cost him more, that which
was dearest vnto him, his life, before hee
could bring vnder so mighty enemies
as man had, and accomplish so painfull
a worke as Redemption is, and pacifie
so great a person as is the most high, al-
mighty and euerliuing God. O man, re-
member the droppes of bloud which
Christ did shed for thy sake, for thy sinne,
for thy soule, and for thy saluation: loue
him for it; thanke him for it; serue him
for it all the dayes of thy life. And thus
much for the suffring of Christ in mount
Oliues.

Secondly, wee may conceiue his suf-
fering was exceeding great, when being
sorrowfull and grieuously troubled, hee
sayd: *My soule is heauy, euен vnto death.*
When he fell on his Face, and praied
thrice: *O my Father, if it bee possible, let
this Cuppe passe from mee:* meaning his
bitter passion, not that he was vnwilling
to take it, (for in all things hee submitted
himselfe to his heauenly Father.) but
those earnest speeches declared the hea-
uy

ay burden of sinne; which lighted on
him, the painfull griefe which hee en-
dured, the grieuous paine which hee suf-
fered, the great tormentes and terrors
which hee sustained for our sakes. The
soule of Christ was from heauen heauen-
ly, neuer bespotted with any vnclean-
nesse, but pure without corruption: not-
withstanding, it was heauy and touched
with the feare of death, in consideration
of our sinne, which had deserued death,
with an infinite number of miseries be-
side, all which lighted vpon that inno-
cent Lambe, (which neuer displeased
God, nor offended man) that by his
stripes wee might bee healed. And what
an hell thinke we was Christ in, when he
prayed thrice most feruently, to haue
that bitter Cuppe passe from him? No
doubt hee felt the waight of sinne, the
Wrath of God against it, the iustice of
God requiring punishment for it, the
power of the Law pronouncing con-
demnation to it, the force of Death, the
tyranny of Sathan, the tormentes of Hell,
which no tongue can expresse, nor heart
conceiue. And this made Christ to say
in

In anguill or spirit: *My soule is very hea-
thy, euuen unto the death.* And to pray three
times: *O my Father, if it be possible, let this
cup passe from mee:* yet to shew, th at ther-
fore he came into the world, and that he
was content to die, hee submitted his wil
to Gods, saying: *Neverthelesse, not as I will,
but as thou wilt.*

Thirdly, he was betraied by one of his
owne, *Iudas* by name, a *Iudas* in heart, a
Iudas in tongue, a *Iudas* in deed, came to
him with a *Iudas* kisse, saying: *Haile
Master,* and betrayed Christ. O beastly
Trayterous beast, to betray thy Master,
andt hat vnder colour offriendship with
a kisse, I say to betray thy master, whom
thou wast bound to defend, and oughtest
to haue loued. It was too much for
any Barbarian to haue done; but for thee
which diddest call him Master, which
didst beare his Bagge, which didst sit at
his Table, which wast conuersant with
him, to doe it, was a *Iudas* tricke, indeed
too too trayterous, shaniefull and beastly.
But what will not the desire of mo-
ney doe? *What will you giue mee* (sayde
Iudas) *and I will deliuer him vnto you?* I
will

will deliuier him vnto you, but first I
must know what you will giue me. *Iudas*
tooke part with the Iewes, *Iudas* betraied
Christ, *Iudas* damned himselfe, and all
for what will you giue me : but what did
his money him good, when hee had lost
Christ, lost heauen, lost his soule , and
damned himselfe? But what was the end
of this? When *Iudas* saw he was condem-
ned , hee repented himselfe,hee brought
againe the thirty peeces of siluer to the
chiefe Priests and Elders,he sayde,*I haue*
sinned, betraying the innocent bloud, he cast
downe the siluer peeces in the temple, he
departed, and went and hanged himself.
Hanging was the end of *Iudas*; a fit end
for such a Traytor. But that is not all, hee
hangs in hell perpetually for it, and he is
serued as he deserued, most iustly. For
bloud will haue bloud : but did *Iudas* re-
pent? so is the Text, hee repented, and he
sayd : I haue sinned, betraying the inno-
cent bloud. He did not repent truely, for
then hee would not haue hanged him-
selfe. The word Repentance was in his
mouth, but the thing was not in his
heart: within him was a tormenting
con-

conscience, which did accuse, iudge and condemne him, which did set before his eyes, the hainousnesse of his fact, the grieuousnesse of G O D S wrath, iudgement without mercie, hell-fire without redemption; This desperate mind made him to depart from the company, to take an halter, and hang himselfe. See the force of conscience in *Iudas*: *Mala conscientia delictorum nostrorum, testis, index, tortor, carcer, accusat, indicat, condemnat*: An euill conscience is a witnesse, a iudge, a tormentor, a prison of our sinnes: It doth accuse, iudge and condemne.

What thing more grieuous, then day and night to carry about such a witnesse, iudge, tormentor, and prison? *Omnia potest homo fugere preter cor suum: Nam quocunque vadit, conscientia cum non derelinquit*. A man may auoyde all things but his owne heart, for whithersoeuer hee goeth it goeth with him, eyther to excuse or accuse, which are the effects of conscience. The testimony of a good conscience is a precious iewel, and as *Salomon* sayth, a continual feast, because it maketh

a man

a man alwayes merry. The putting away
of a good conscience causeth shipwracke
of faith, as in *Himenaeus* and *Alexander*.
Happy therefore is hee, which can truelie
say with that elect vesse S. *Paul*: Herein
I endeuour my selfe to haue alwayes a
cleere conscience towardes G O D, and
towards men : for if our heart condemne
vs, God is greater then our heart, and
knoweth all things: but if our heart con-
demne vs not, then haue wee boldenesse
towards him, and whatsoeuer wee aske in
faith, wee receyue of him. A sicke consci-
ence can no Phisition in the world cure,
but that heauenly Physition Christ Iesu:
To him therefore let vs resort with all
humility. But to *Iudas* againe. What will
you giue me, and I will deliuier him vnto
you? The desire of money is the roote
of all mischiefe. They which are poysoned
with it, doe erre from the faith. They
pierce themselues through with many
sorrowes, they fall into temptations, in-
to snares, into many foolish and noysome
lusts, which drowne men in perdition
and destruction. But men of God must
flee those things, and follow after righte-
ousnes,

ousnesse, godlinesse, faith, loue, patience,
meekenesse, laying holde of eternall life,
whereunto they are called. By the end
of *Iudas*, let seruants take heede that
they betray not their masters: For treason
and rebellion most commonly haue
a shamefull end. Such is Gods iust iudgement.
Let Masters also beware, that
they trust not euery seruant too farre, no
not though he bee of his houshalde, and
pretend good will, and seeme trusty. Euen
so did *Iudas*: yet was hee in trueth
but a Seemer, a Dissembler, a Traytour.
For as there is no grieve, to that of the
minde, no losse to that of life, no feare to
that of destruction: so there is no enemy,
to a dissembling friend, no treachery
to that which one of a mans own may
practise.

Herc is *Iudas* for an example: one of
Christs Apostles, and of his houshalde (as
I may say) one that asked, Master, Is it I?
one that kissed him, & seemed as trusty
as any the rest. Yet for all that, he was but
a *Iudas*, a halter, a cloaker, a dissembler, a
traytor. All is not honey that is sweet, nei-
ther is all gold that glisters: so is not eue-
ry

ry one a true seruant that sayeth, Master.
Iudas was a double fellow, hee had one
question to Christ, another to the Iewes:
to Christ, Master, is it I? but to the Iewes,
What will you giue me, and I wil deliuere
him vnto you? This question of *Iudas*,
for the first part is very rife in the world
at these dayes: I will doe you a pleasure,
but what will you giue me for my pains?
I will lend you a summe, but what will
you giue mee for interest? I will let you a
peece of land, but what will you giue mee
for a good fine? Hee that will giue most
shall haue it: So all is, what wil you giue
me? and little without what wil you giue
mee? But let them vse it as long as they
will, it is but *Iudas* his question. Christi-
an charity asketh no such question, and
yet it is ready to pleasure & to lend. And
thus much touching the treachery of *Iu-
das*. I will omit for breuities sake many
circumstances, as that all his Disciples
forsooke him, and fledde like cowards,
when they saw fwords and staues against
him, that *Caiphas* the high priest accused
him of blasphemy, that the people spatte
on him, and smote him with rods, that

Peter

Peter denied him with a lie, with an oth,
with a curse. I come to *Pontius Pilate*
the Gouernour. This man, though hee
knew well, that for enuy they had deliu-
red him, though his Wife sent vnto
him vpon the iudgement seate to haue
nothing to doe with that iust man,
though hee found no cause of death in
him: yet like a naughty man, and time-
rous Judge, hee let goe an arrant theefe
Barrabas, and deliuered Iesus to be cruci-
fied, & then before the multitude tooke
water and washed his hands, saying: I am
innocent of the bloud of that iust man.
He confessed him a iust man. Why then
did hee giue sentence on him? Hee said he
was innocent of his bloud, and yet did
consent to shed it. No, no, *Pilate* was
guilty of Christ's death, and could not
shift himselfe of it, by taking water and
washing his hands. What a matter was
this, *Barrabas* to bee preferred before
Christ, a murtherer let goe, and an inno-
cent person scourged? But see enuy, they
enuid Christ's vertues, *Inuidia est virtutis
comes*. If *Pilate* had beene a good man,
finding no cause of death in Christ, hee
would

would haue stooode with him to death, &
not for feare, or any other carnall respect,
haue condemned him. After the soul-
diers tooke him in the common hall, first
they stripped him, then they put about
him a robe of scarlet, on his head they
set a crowne of thornes, in his right hand
they put a reede, before him they bowed
their knees, in mockage, saying, *Ave Rex
Iudeorum.* Afterward they spit on him,
and with a reed smote him on the head.
Thus when they had mocked him, they
tooke the robe from him, and put his
owne rayment on him, and led him away
to bee crucified. What villany was this?
Christ being God, could haue staid their
fury, yea haue stricken them starke dead
with a word: but hee would not for our
sakes. If those souldiers had known what
they did, with whom they dealt, whose
sonne he was, from whence he came, and
whither he would, what power hee had,
they would haue stayed themselues: but
being full of ignorance, they did what
they did. For had they knowne, they
would not haue crucified the Lord of
glory. But yet ignorance excused not.

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For

For ignorance in those which would not vnderstand, without doubt is a sinne: Ignorance in those which could not vnderstand, is a punishment for sin: neyther is excusable, both are damnable. We haue heard what Christ suffered before hee came to his crosse, that he sweat drops of bloud in mount Oliues, that being sorrowfull, he prayed earnestly to haue that bitter cuppe passe from him, that he was betrayed by *Iudas* with a Kisse, that hee was forsaken of all his Disciples, that hee was accused by *Caiaphas* for a blasphemer, that he was denied by *Peter* thrice, that hee was condemned vnder *Pontius Pilate*.

It followeth that I speake of his suffering on the crosse. Christ being on the crosse suffered reproch of the passers by, of the Priests, Scribes and Pharises, and of the theeues. The passers by wagging their heades, reuiled him, saying: Thou that destroyedst the Temple of God, and buildest it in three dayes: If thou be the son of God, come down from the crosse. Likewise the Priests, Scribes, Elders, and Pharises mocked him, saying, Hee sauad others,

others, but himselfe can hee not saue: if
hee bee the King of Israel, let him come
downe from the crosse, and wee will be-
leeue him. The theeues also, both at the
first, cast the same thing in his teeth.
Christ indeed sayde; Destroy this Tem-
ple, and in three dayes I will rayse it vp a-
gaine. The Iewes mistooke him: they
meant that great Temple in Hierusalem,
which had beene a building forty and
sixe yeares: but hee meant the Temple
of his body, that after they had destroy-
ed, mangled and killed it, he would raise
it from death the third day, as in truth he
did. Now if they had vnderstood him,
they would neuer haue mocked him
with that saying: but seeing him to rise a-
gaine, haue confessed him to be the Son
of God. The wicked Priests, Scribes and
Pharises mocked him, saying: *hee saued
others, but he cannot saue himselfe: If hee be
the King of Israel, let him come downe from
the Crosse, and we will believe him.* Christ
indeed saued others, all, that beleeuued in
him, from the guilt of sinne, from eter-
nall death, from the tyranny of Satan,
from the curse of the law, from the wrath

of God. Fishterre alio he raued, in that he
got the victory, and rose again the third
day : but these blind Priests ,Scribes and
Pharises vnderstood not this, and there-
fore they mocked him with it.

Moreouer, Christ could haue come
downe from the Crosse if hee would, but
he knew it not to be expediēt. He would
not yeeld to their fancies, if he had come
down, they would haue believed him ne-
uer a whit the sooner ; some would haue
said he did it for feare of death : some, to
shew what he could do: some, for one re-
spect, some for another. And therefore
CHRIST knowing this, yeelded not vnto
them, but went forward with the worke
he had in hand, which was by his crosse
to appease the wrath of God, to satisfie
his iustice, to make him fauourable vnto
sinners, by offering a full and perfect sa-
crifice once for all : and therefore hee is a
priest, not according to the order of *Aa-
ron*, which by imperfection did neede a
successiue, but according to the order of
Melchisedec, and that for eu-

To proceed, from the sixt houre to
the ninth, there was darkenes ouer al the
land,

land, for the Sunne was darkned. About
the ninth houre, Iesus cried with a loude
voyce, *Ely, Ely, I amasabacthani.* My God,
my God, why hast thou forsaken mee?
Behold the passion of Christ. He cryed,
with a loud voyce he cryed, vnto heauen
he cryed, as one forlorne hee cryed : My
God, my God, why hast thou forsaken
mee? No tongue can expresse, nor heart
conceiue the pangs, the paines, the pu-
nishment which he suffered. For the time
the paines of the damned, the torments
of hell fell vpon him, which wee for our
sinnes had deserued, and should haue
suffered for euer and euer in hel, had not
he so suffered on the croſſe. What terror
was this to behold, man in his fall, God
in his wrath, sinne in his desert, the law
in his curse, the deuill in his tyranny, hell
in his torments? What terrour was this?
G O D in his wrath is a consuming fire,
man in his fall is a lost cast-away, sinne
in his desert is a damnable thing, the
Law in his curse is a heauy thunderbolt,
the deuill in his rage is very terrible, hell
in his torments is intolerable. And what
a terrour was this? These things Christ

did behold,nay did suffer, and the paine
did make him cry aloud , My God, my
God,why hast thou forsaken mee? not
that God forsooke Christ at any time :
but this speech declared that conflict ,
that terror, that torment , which no
creature beside could haue endured. For
it cost more to redeeme soules, so that a
man must let that alone for euer. Then
most true is that Article of our Creede :
He descended into hell,for the time he suffe-
red the paines of hell,together with the
extreame shame , as the victory of sor-
rowes,whilst being helde in the graue
vntill the third day,he lay as it were op-
pressed of death. The vertue of his passi-
on reacheth downe to hell, to redeeme
mankind from the paines of hell which
he had deserued, to ouerthrow Sathan
the Prince of hell, to dissolve his workes
which are sinne , and death, to deliuer
mankinde which are vnder his subiection,
to purchase for him Gods fauour ,
forgiuenesse of sinnes, and eternall life.
Christ on the crosse offered vp his soule
and body a sacrifice to saue our soules &
bodies. On the Crosse hee suffered in
soule

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soule and body to make satiffaction for
our sinnes committed in soule and bo-
dy. And the suffering in both was so
great, that he cryed aloude, *My God, my*
God, why hast thou forsaken mee? In that
hee sayde, my God, with a repetition, he
assured himselfe still of his fauour, of his
protection, and of deliurance by that
speech, hee despayred not, but expressed
the greatest sorrow, the heauiest paine
that could be endured, for the redempti-
on of mankind. Wee haue heard what
a notable sacrifice Christ offered on the
crosse, not the bloud of goates or calves,
but his owne bloud to purge our consci-
ences from dead workes, to serue the li-
uing God. This is that sacrifice which
was figured by the Paschall Lainbe, by
the brazen serpent lifted vp in the wil-
dernes, by the whole burnt sacrifice, by
the peace offering. A remembrance of
this sacrifice, is our cōmunion of breade
and wine, the one representing Christs
body rent, the other, his bloud shed for
our sinnes. This is that sacrifice, whereby
Abel, Noe, Abraham, Isaac, and Jacob,
all the faithfull Patriarchs and Prophets,

all the beleeuing perlons from the beginning were saued. For, Christ is the Lambe slaine from the beginning of the world. Slaine in the figure, in the purpose of God, in the vertue of his passion from the beginning of the world. Then is Christ slaine to euery one, when hee beleeueth him slaine. Iesus Christ yesterday, and to day, the same for euer. From the beginning of the world to his ascension that is yesterday, from his ascension to the common resurrection, that is to day, from the common resurrection for euer hee is one. Therefore one faith, one Religion, one kinde of Sacraments in substance, one way to Heauen from the beginning, one spirituall meate & drink. Our fathers did all eat the same spirituall meate which wee eat, and dranke the same spiritual drink which we drink. They dranke of the rocke which followed them, and the rocke was Christ. For though they did eat Manna, and dranke water out of the rocke, yet the faithfull spiritually did feede on Christ: because that visible meate they vnderstood spiritually, they hungred after it spiritually, they

they did taste it spiritually, that with it they might be satisfied spiritually. And *Bertramus* saith, that our fathers did eat the selfe same spirituall meate which we eat: because one and the same Christ fedde the people in the wilderneſſe with his flesh, and refreshed them with his bloud, and now feedeth the faithfull in the Church w[i]th the bread of his body, and refresheth them with the Water of his bloud. But what is it to eat the flesh of Christ? It is to rest vpon him with a sure trust, by his grace, spirite, presence, to be fed, nourished, sustained to eternal life. Or as Christ himselfe sayth: He that eateth my flesh, and drinketh my bloud, abideth in mee, and I in him. To eat the flesh of Christ, and drinke his bloud, is to abide in Christ, and to haue Christ abiding in vs. And therefore S. *Augustine* sayth, Hee that abides not in Christ, and in whom Christ abideth not, eateth not spiritually the flesh of Christ, although visibly and carnally hee presseth with his teeth the Sacrament of the bo- dy and bloud of Christ: but rather eateth the sacrament of so great a thing to his

his condemnation. Whereby it may appeare, that we at this day preach the selfe same Gospell, which was in the begining of the world, that is, wee preach Christ crucified, which was opened to our first Father in Paradise, renewed to *Abraham*, & all the Patriarches, figured by all the sacrifices of the Law, witnessed by the Prophets, pointed vnto by *John Baptist*, preached by Iesus Christ himselfe, and deliuered by his Apostles. And therefore it is most true, ancient, catholike and apostolike.

Now to the things which hapned about the time of his passion: the graues did open; the dead bodies which slept, arose; the vayle of the Temple did rent in twaine from the top to the bottome; the earth did tremble: the stones did cleave asunder. These things declared that a notable person suffered, yet the Iewes were not touched. These unsensible creatures were moued, yet the Iewes hearts were hardned. The Centurion, when hee saw what was done, glorified God, saying: Of a surety this man was iust. The souldiers that watched him, when

when they saw the earth quake, and the things that were done, feared greatly, saying: Truely this was the Son of God. A confession to the glory of God, to the comfort of themselues, to the prouing of a Sauiour, and to the terror of the Iewes. This man whom yee haue contemned, whom yee haue condemned, whom yee haue reuiled, whom yee haue scourged, whom yee haue crucified, truely was the Sonne of God. The renting of the Temple, the quaking of the earth, the cleaung of the stones, the opening of the graues, the rising of the dead doe proue, that truely hee was the Sonne of God, and without all doubt a iust man. A iust man indeed: For in his heart was neuer euil thought, out of his mouth neuer proceeded euill word, with his body he neuer wrought ill deed: but in heart hee was always tender and louing, in word gentle and meek, in dealing iust and vp-right; yet was hee accused, condemned, and put to a most shamefull death, the death of the crosse, as a most notorious malefactour. And all this was done to worke that great work of mans redemp-tion.

tion. Here come in certaine questions, The first is, whether Christ could haue deliuered himselfe from their hand? The answere is, he could. For he is God omnipotent: but he did not, that the scriptures might bee fulfilled, that our redemption might be made, that our saluation might be accomplished. The second questiō is, whether the Iewes were to be excused, seeing it was the good wil of God that Christ shoulde die? The answere is, in no wise: Because they did it of ignorance, enuy and malice. And wheras good came thereby to mankind, that was to bee ascribed to Gods goodness, which did turne their sinne to a good end. *Deus tam bonus est, vt ex malis eliciat bona;* God is so good that he turnes euill to good. The third question is, whether all they are damned which put Christ to death? I dare not so say, seeing Christ prayed for them: Father forgiue them they know not what they do. But this I say, whosoeuer of them died, not belieuing that person to bee the Sonne of God, the onely Mediatour betwixt God and Man, the onely redeemer and purcha-

chaler of forgiuenes of sinnes, the onely
high Priest of good things to come, who
soeuer I say departed out of this faith, is
damned for euer and euer.

I Proceed to the benefits, which we in-
joy by Christ his passion, which are in
number many, in feeling comfortable,
in estimation most precious. The first
is purgation of sinnes, Thrice happy is he
that hath it, most miserable are they
which haue it not. The penitent sinner
of a troubled spirit, of a broken and con-
trite heart, forsaking his owne wayes, &
renouncing his own imaginations, pro-
mising amendment, and purposing the
fruits of repentance, confessing his own
misery, and appealing to the mercies of
God in the merites of Christ, haue their
sinnes, though as red as scarlet, yet wa-
shed in his most precious, gracious, and
glorious bloud. For if the bloud of buls,
and goates, and the ashes of a heiffer,
sprinckling them that are vncleane, sanc-
tifieth as touching the purifying of the
flesh: how much more shall the bloud
of Christ, which through the eternall
spirit

¶ spirit offred him self without spot to God
purge your conscience from dead works,
to serue the liuing God? And to this end
are wee deliuered from all our enemies,
Sathan, sinne and death, that we should
serue Christ our deliuener, and that with-
out feare, in holines and righteousness all
the dayes of our life.

The 2. benefit is remission of sinnes.
Blessed is the man whose sinnes are for-
giuen, couered, and not imputed. Sinne
is in the childe of God, but it raigneth
not. Sinne is in the elect, but it is coue-
red. Sin is in the heyres of saluation, but
it is not imputed, because it is forgiuen:
as the Arke was couered with a golden
sheet called the *propitiatory*: so Christ is
the propitiatiōn of our sinnes, by whom
we haue redemption through his bloud,
euē forgiuenes of sinnes: For the bloud
of Christ cryeth remission of sinnes in the
hearts of the godly.

The 3. benefite of Christ's passion is,
deliuernace from the curse of the Law.
The law accuseth, Christ excuseth. The
law terrifieth, Christ comforteth. The
law curseth, Christ blesseth. Christ hath
redeem-

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redeemed vs from the curse of the Law,
being made a curse for vs. For it is writ-
ten, *Cursed is every one that hangeth on the
tree*: that the blessing of *Abraham*,
might come on the *Gentiles* through
faith, that wee might receiue the adopti-
on offsons. For though wee be blacke by
nature, yet are we white by grace. Thogh
blacke in *Adam*, yet white in Christ:
though blacke by merite, yet white by
mercy. For Christ is the end of the Law
for righteousness to euery one that belie-
ueth. They then which in a liuely faith
apprehend Christ crucified, and risen
again haue what the law requireth, that
is perfect obedience performed of Christ
imputed to them.

The 4.benefite by Christs passion is,
freedome from damnation. For what de-
struction can come to them which are
ingraffed into Christ, the author of sal-
uation? how can the second death take
hold on them that haue their part in the
first resurrection, and are in Christ the
life it selfe? the Deuil cannot pluck them
away finally from God, which are written
in the booke of life, and redeemed by the
bloud

15
Dround of the Lambc. Hell cannot terrifi them, which patiently looke for an inheritance in heauen. There is no damnation (saith the Apostle) to them which are in Christ, which walke not after the flesh, but after the spirit. We are in Christ by election before the world was made. We are called to Christ by the word after the world was made. We are iustified by a liuely faith, the obedience of the son of God being imputed to vs. We are sanctified through the spirit, our soules being purified in obeying the truth. We walke not after the flesh, when wee resist couetous cogitations, ambitious desires, voluptuous thoughts, enuious conceites, maliticious purposes, and whatsoeuer els corrupt of olde *Adam*. We walke after the spirit, when wee embrace loue, follow peace and holines, shew long sufferring, gentlenes, meekenes, temperance: crucifying the flesh with the affections and lusts.

The fift benefite by Christ's passion, is that the wrath of God is pacified. For as they which obey not the Sonne, shall not see life, but the wrath of God abideth on them:

them: so they which beleue in the Son haue euerlasting life reserued in heauen for them, which are kept by the power of God, through faith to saluation. *This is my beloued Sonne, in whom I am wel pleased, heare him.* A voyce from heauen, after Iefus was baptized, the heauens being open vnto him, and the Spirite of GOD descending like a dōue, and lighting on him. This borne of the Virgin *Mary* is my naturall and beloued sonne, coequall to me, and coeternall, and consubstantial with me, in whom euēn for his own sake I am well pleased with all my elect chil- dren, my displeasure being as farre from them as the East from the West, and my fauour vpon them euēn for my Christ, for whose sake I pardon all their offences, and their sins and iniquities will re- member no more, but will put my lawes in their minds, and write them in their hearts, and will be their God, & they shal be my people.

The sixt benefite by C H R I S T his passion, is victory ouer Sathau. For where sinne is purged, remitted, and not imputed, where the malediction

C of

of the Law is abrogated, where the second death is abolished, where the wrath of God is pacified, there the Deuill hath naught. For Christ through death destroyed him, which had the power of death, that is the Deuill, that hee might deliuier all them which for feare of death were all their life time subiect to bódage. Wherfore, though Sathan be yet suffred to tempt the children of God, yet he shal neuer plucke them away from the state of saluation: because God is faithfull, & will not suffer his to bee tempted aboue their strength: but shall in the middes of temptation make a way, that they may be able to beare it. Beside these singular benefites by Christ his passion, wee haue by the same, peace of conscience, which passeth all vnderstanding, accessse to grace by the mediation of Christ, and after this life, life euerlasting, to behold the blessed and glorious Trinitie, in glory, maiesty and eternity.

Now to the meditation of Christ his passion, which wee shall consider fruitfully, if wee marke how foule a thing sin is, how grieuous to the conscience, how dis-

displeasant to God, what punishment it
deserued, whose death it procured, and so
repent for the same.

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Secondly, if wee behold the passing
loue of God, in sending his Sonne to re-
deeme vs, and the singular loue of Christ
in laying downe his life for vs, and so be
thankfull to both for the same. If God
had redeemed mankind by any other
meanes, as by siluer or gold, or by force
of armes, or by any of his Angels, the be-
nefite had beene the lesse: but he did it by
the death of his holy and deare Sonne. A
benefite of all benefites the greatest, and
neuer to be thought on without thanke-
fulnessse. And in truth no Angel could be
an atonement maker betweene God and
man, because they communicate nature
neyther with God nor man: but Christ
Iesus doth with both. For hee is God in
nature, and man in nature. And so a friend
to both God and man, & therefore a most
fitte person to make peace betweene God
and man.

Thirdly, we shal meditate on the passion
of Christ aright, if after his example wee
forgiue our enemies when they offend

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vs,

vs, if wee loue them though they hate vs,
if we pray for them, though they curse
vs, after the example of Christ, which
forgaue vs when wee trespassed against
him, which so loued vs, that hee died for
vs, when we were his enemies & sinners.

Fourthly, we shal meditate on the pa-
sion of Christ aright, if wee mortifie our
members, which are vpon the earth, if
we crucifie the flesh with the affections,
that is, by putting off the old man, which
is corrupt through the deceiuable lusts,
and putting on the new man, which af-
ter God is created vnto righteousnes, &
true holinesse, if we walke honestly as in
the day time, not in gluttony and drun-
kennes, but in sobriety, neyther in cham-
bering and wantonnesse, but in chastity,
neyther in strife and enuying, but in cha-
rity: if we put on the Lord Iesus, and
make no prouision for the flesh, to fulfill
the lusts of it. Wee may haue an honest
care of our bodies, which is to feed them
soberly, to cloth them decently, to exer-
cise them moderately: but so to prouide
for the flesh as to fulfill the lusts thereof,
so to pamper it as to make it ouerrule the
spi-

spirit, this is to forget Christ, & his people, to
seeke to crucifie him againe, to serue our
enemy, from which to redeeme vs Christ
died, to destroy that (as much as in him
is) which Christ so dearely bought.

Lastly, we shal meditate on the passion
of Christ aright, if wee stedfastly beleue
by it to be sauued, and liue and die in true
repentance for our sinnes, which made a
diuision betweene God and vs, which
brought the sonne of God from heauen
into the vale of misery, which caused the
death of Iesus Christ. The considerati-
on of this ought to make our hearts to
bleede, to flye from sinne, as from a by-
ting Serpent, to renounce the deuill with
his works, as we promised in Baptisme,
to bee contrite, which is the first branch
of true repentance, to cry for mercie
which is the second, to trust in Christ the
mediator, which is the third, to endeouour
with a purpose to serue the liuing GOD,
which is the last. Then tho our sins were
as crimson, they shall bee made as white
as snow: though they were as red as scar-
let, they shall bee as wooll. For the bloud
of Iesus Christ, the sonne of God purgeth

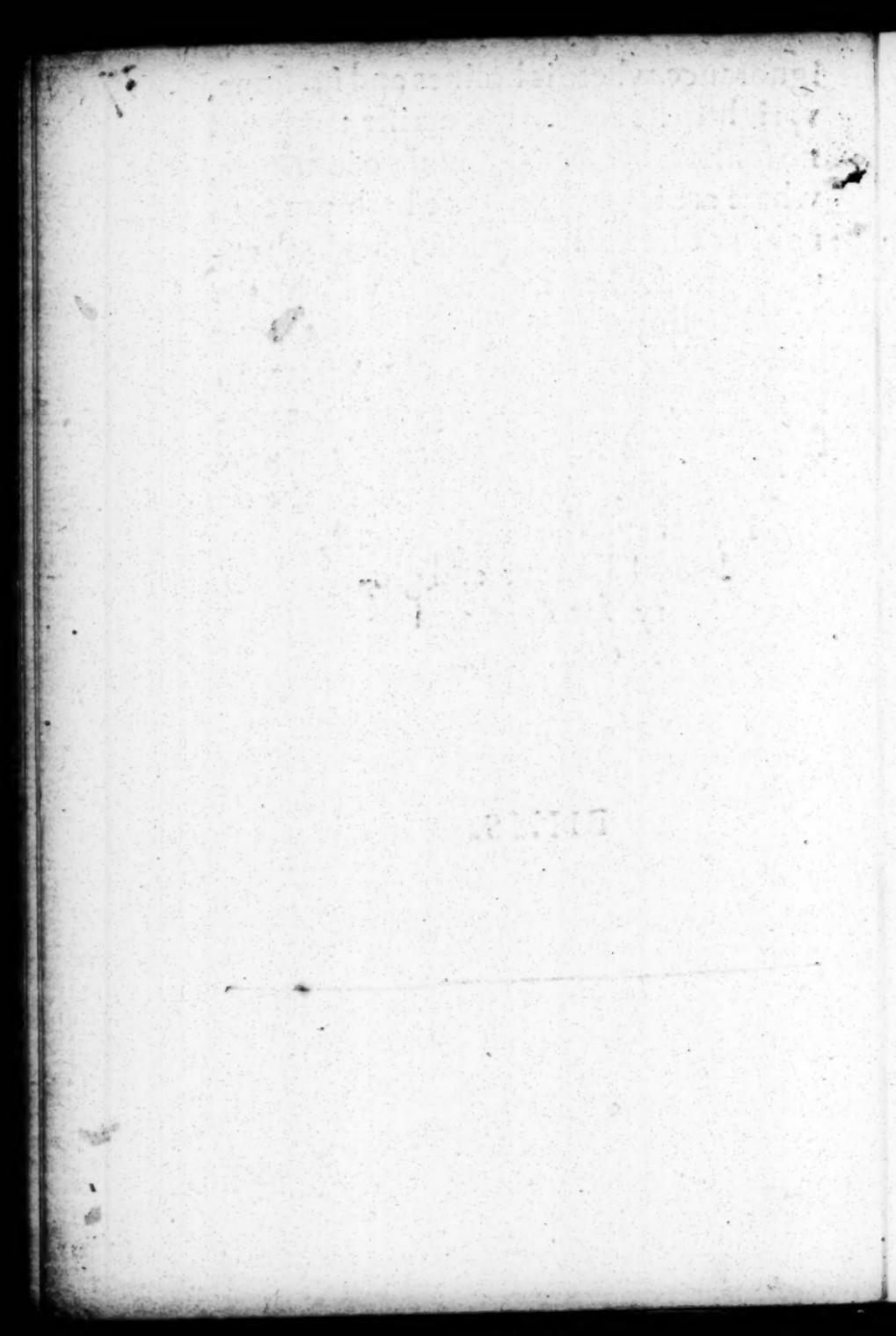
The penitent from all sinne. Then God will bee on our right hand for euer. Then shall the Realme flourish, as now, so for euer, with peace, plenty, the preaching of the Gospell, with many other godly blessings, to the glory of God, the comfort of vs, and terror of the enemy.

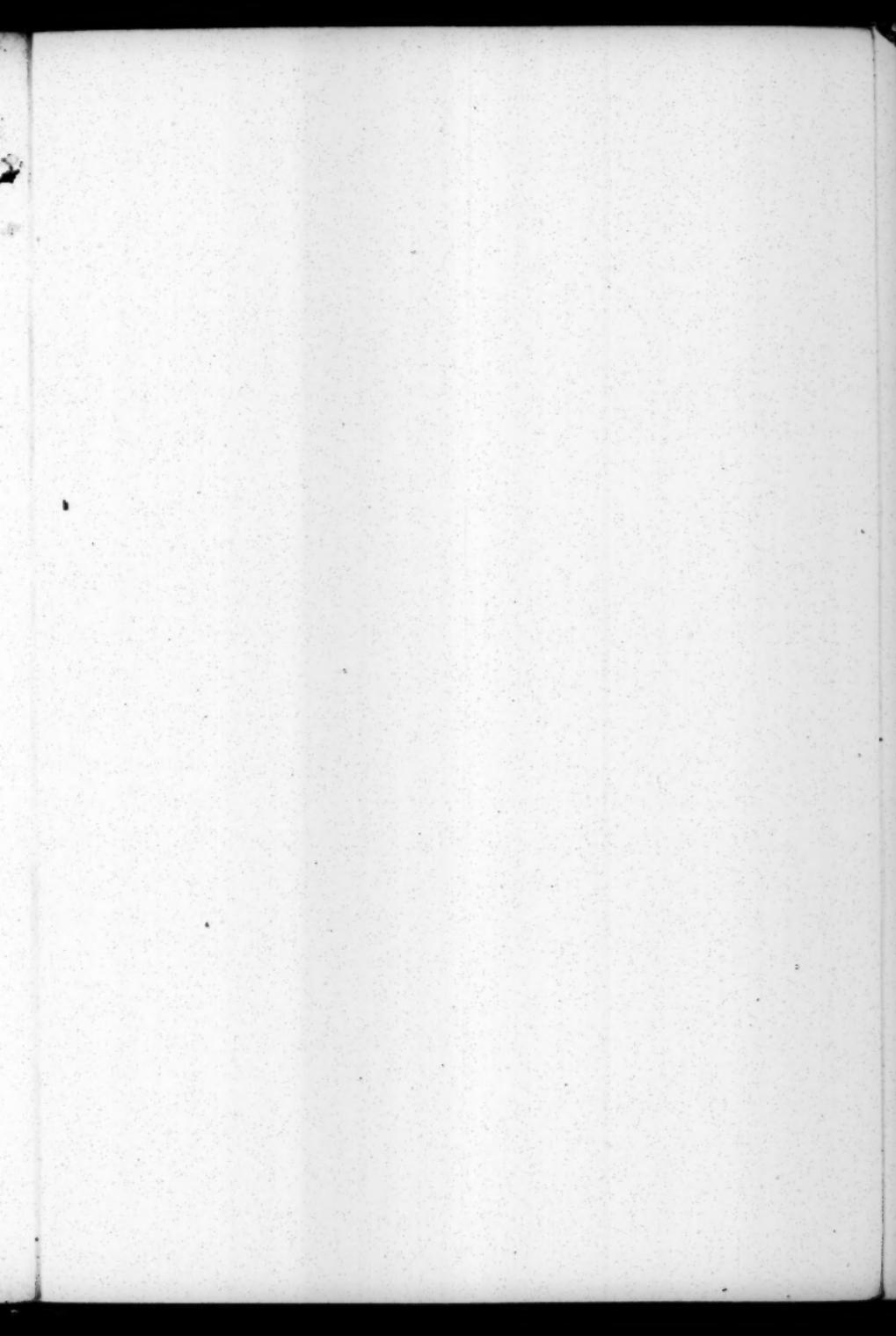
Let vs bee thankefull to Almighty God for preseruing vs hitherto, giuing vs peace, when others haue had the contrary; plenty, when others haue suffered scarlity; the preaching of the word, which others haue lacked; vnder the gouernement of a most gracious King, whom we are bound, as the Lords annointed, to loue sincerely, to reuerence dutifullly, to obey heartily, to pray for zealously and continually, (because God hath vsed his Maiesty as a meane to conuey ouer vnto vs his mercies) that hee may liue to the comming of Christ, to giue vp to him his princely Crowne, to receiue of him a crown of glory for euer, in the Kingdom of glory, where is light and no darknesse, life, and no dying, peace and no discord, where is mirth without mourning, fauour without misliking, knowledge without ig-

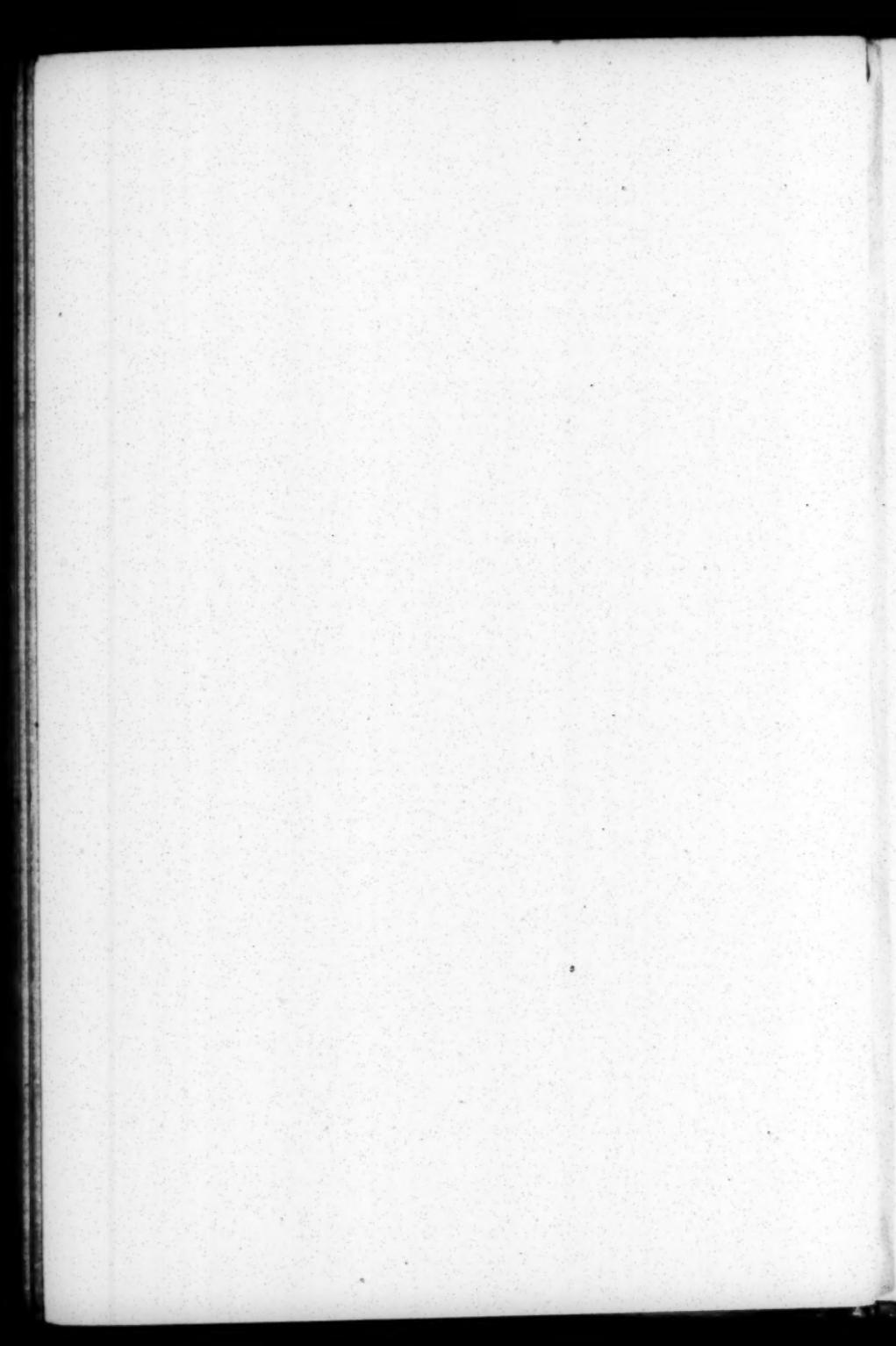
ignorance, where is holines and no sinne,
vprighteesse and no hypocrisie, truth and
no falsho d, perfection, and no infirmity,
where are ioyes which eye hath not seen.
neither eare hath heard, neyther hath en-
tered into the heart of man, which the
Lord hath prepared for them that loue
him in the company of godly Saints, in
the sight of heauenly Angels, in the pre-
sence of Iesus the Mediator of the new

Testament. To whom with the
Father and the Holy Ghost,
bee all honour and glo-
ry for euer and
euer. Amen.

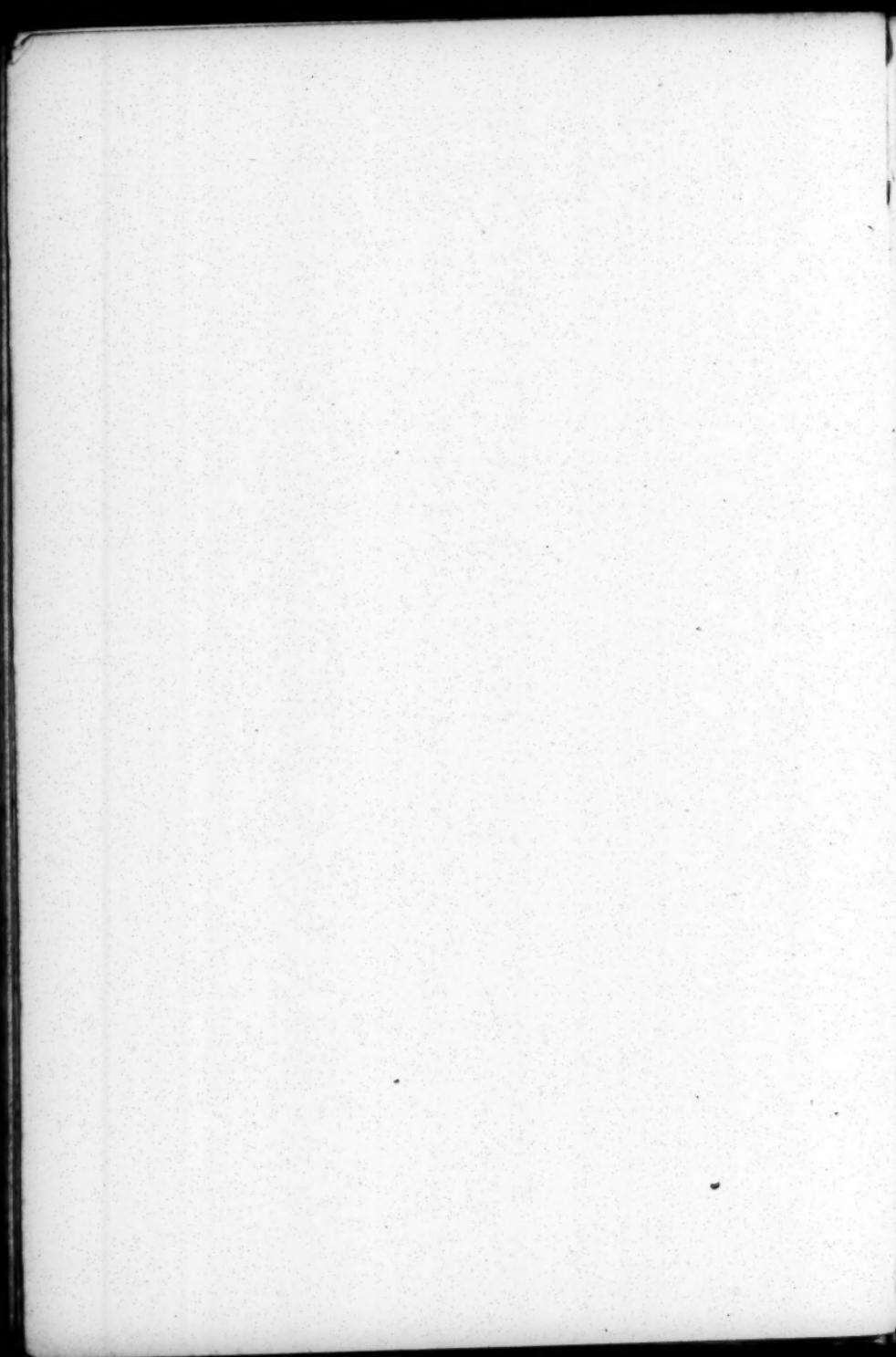
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